لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Ihsan 1348—June 1969

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ROR

EDITORS

S. D. AHMAD **M. G. AHMAD**

THE AHMADIYYA MOVEMENT IN ISLAM

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The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems connected with the religious and spiritual growth of man, but does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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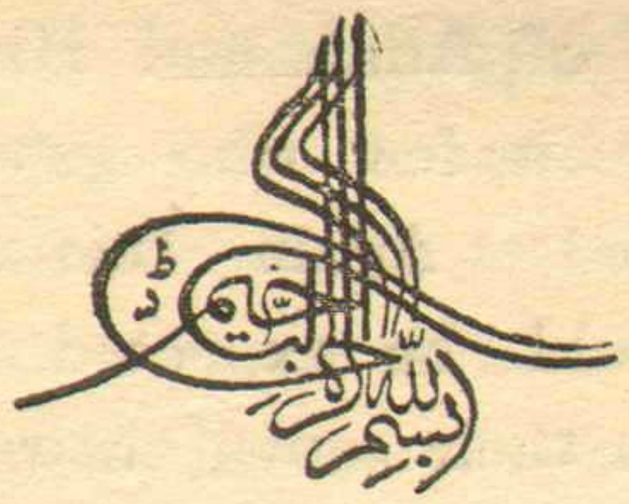

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Community Warned Against Hypocrites

Friday address by Hazrat Khalifatul Masih III delivered at Rabwah on Jan. 17, 1969.

يا ايها الرسول لايحزنك الذين يسارعون فى الكفر من الذين قالوا امنا بافواههم ولم تؤمن قلوبهم ، ومن الذين هادوا ، سمعون للكذب سمعون لقوم آخرين لم ياتوك يحرفون الكلم من بعد مواضعه ، يقولون ان اوتيتم هذا فخذوه و ان لم توتوه فاحذروا ، ومن يرد الله فتنته فلن تملك له من الله شيئا اولئك الذين لم يرد الله ان يطهر قلوبهم ، لهم فى الدنيا خزى ولهم فى الاخرة عذاب عظيم . (5 : 42)

In this verse the Lord of Excellence says that the Holy Prophet had been granted a party of dedicated souls who were exceedingly self-sacrificing, ready to lay down their lives. They understood the spirit of Islam and their lives were at

the disposal of God and they were prepared to lay down all they had for the cause of Allah and His pleasure. This party had in its membership a few who gave lip service to faith which their hearts belied. Again this element comprised two groups. One group could be expected to receive the light of faith that might illumine their souls, their bodies, their thoughts, their sentiments and their faculties. The attitude of the other gave little hope of this kind. These people have been described by Allah, the Excellent, in the Holy Quran as the ones who were inclined to lend themselves easily to disbelief, mischief-mongering and counsels of transgression and to propagation of vice. Furthermore since their acts proceed from an attitude of disbelief, they can be termed acts of disbelievers. While a true believer reacts to a test of faith with firmness and maturity of conviction. These people are on the contrary, sloppy, mixed-up in beliefs and readily take to typical misdeeds.

Proceeding, the Khalifatul Masih III observed that such people had contacts among the non-Muslims "who listened to talks on Islam with a show of eagerness with the aim of disseminating some falsehoods and distorting the sense of some truths for public consumption so that Islam should become a target of adverse criticism. In this way they planned to create a hurdle in the way of people having leaning towards Islam, so that the day of the victory of Islam may never come or at least be put off". These non-Muslim elements, said the Khalifatul Masih, would tell their non-Muslim audience that they were communicating what they had learnt from the *Muslih* (the reformer) group of the Muslims.

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"In the context of this verse, the Jews have been named as an example," said the Khalifatul Masih III. "But," he emphasized, "when we study the history of Islam we find at the time of its expansion, Ceasar confronting its forces and we are furnished with a sampling of such two-timers from among Christians and when Xerxes came in opposition, we find some Iranians cultivating Muslims to take advantage of the weak-

faithed among them and tried to weaken Islam through baseless rumor - mongering".

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"The real object of such mischief-mongers", said the Khalifatul Masih, "is to sabotage Islam. They resort to two-frontal attack, one internal disruption and the other external misrepresentation through lies or twisted versions of Quranic verses. Internally they plan to weaken the spirit of obedience which is embodied in سمعنا و اطعنا ("We heard and we obeyed"). When a command was delivered to the Holy Prophet (blessings and peace of Allah be on him) and he would implement it and expected of his followers to follow the pattern to the best of their respective capacities; for, obedience to the Holy Prophet was as good as rendering obedience to God. It is therefore that the Holy Prophet (peace and blessings of God be on him) said nothing on his own and did nothing on his own; whatever he did or said was in obedience to the Divine command, as a pattern of conduct for mankind to follow".

The target of the Enemy

"Both the external and the internal enemies know that unless they undermine the spirit of obedience they cannot succeed in creating a breach among Muslims. Therefore their whole attention is concentrated and all their energy is packed in the blow they aim at the spirit underlying the dictum, "we heard and we obeyed", They advise their contacts to accept the commands that suit them, that sound reasonable to them and are beneficial to them and reject what they do not feel good enough or sound and paying propositions, laying special emphasis on freedom of conscience. This puts period to the spirit of obedience, the spirit that makes the subject the like of the Holy Prophet, that makes one the favourite of God, for, He has laid down that through following in the footsteps of the Holy Prophet, one could win favor with Allah. Once this spirit is crushed out there is neither any chance of one turning out a prototype of the Holy Prophet nor becoming favourite with God nor favourite of

fortune any more. For, Islam stood for this very purpose which was the object of the appointment of the Holy Prophet namely, that members of the human species become mirrors of Divine excellences, each according to the calibre of his individual capacities and become His favourites so that they may partake of His benevolence and bounty in increasing measure.

'Once the spirit of obedience," continued the Imam, "is undermined, conflicts of opinion spring up at every point and doors to turbulence, disorder, disturbance of peace and rebellion are thrown wide open. It was in view of this enemy campaign and network of hostile intrigue and plotting that God Almighty told the Holy Prophet not to grieve, in the Quranic verse:

ولا تحزن عليهم ولاتك فى ضيق مما يمكرون

"And grieve not for them, nor feel distressed because of their plots."

"Let enemy enter from any door," said He, "he shall never succeed for the simple reason that Divine help is for those who are pious and act virtuously in the excellence of spirit".

"Since the Holy Prophet was on the highest point of righteousness", said the Khalifatul Masih, "and had no peer in the field of virtue, God was with him and no enemy eould prevail against him. It was in this sense that he (the Prophet) had comforted Abu Bakr when he told him not to grieve or worry as "Allah's help was with them (him & Abu Bakr). It was therefore that he exhorted him to have no apprehension as they could never lose.

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Allah has promised the Muslims in the Surah, Al-i-Imran, 3:140

و لاتهنوا ولاتحزنوا و انتم الاعلون ان كنتم مؤمنين

that if they be true believers satisfying all the requirements of faith they have no cause to worry, success is theirs. The Holy Prophet (peace and blessings of Allah be on him) was the first and the foremost believer, he had nothing to worry about, said Allah and he had been assured of success. In the Surah (chapter) *Ankabut* of the Holy Quran God says that the success-

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ful people are helped by angels and foretold of their success and since they are so helped by angelic forces, they have nothing to fear; no internal or external foe can score any kind of victory and therefore there is not the least ground for an apprehension of failure or of disintegration of faith. In Al-Baqarah (2 : 29) Allah lays down that those who follow the directives of the Holy Quran achieve results and have no cause for fear. The whole life of the Holy Prophet was patterned to the Quranic instructions, he had nothing to fear. In fact, this lesson is addressed to us. In respect of him the Quran says :

لا يحزنك قولهم أن العزة لله جميعاً (١٠ : ٦٦)

The enemies of Islam plan your downfall and humiliation but you have been grounded in the faith that Allah is the source of all honour. Let them say what they please, ultimately the badge of honour is yours. You are the noblest among all men of the first and the last generation. The forerunners were honoured on account of you and so shall those who come later. You have been made the fountain-head of distinction. The tall talk of the enemy is of no consequence and you have therefore nothing to worry about as Islam shall always enjoy prestige because of you and shall be helped with angelic felicitations and Islamic people shall enjoy glory and God will ever be with the righteous. Hostile activity and plans of the enemy need not give rise to a fear of failure in your heart".

"When God assures the Holy Prophet of victory the question arises why then God gives a chance to some elements to cause distress and make hostile plans" observed the Khalifatul Masih. Answering the question, he said, "such people are permitted the freedom of wicked action as a trial to expose their inner condition, so that men may know how full of mischief and devoid of faith are their hearts while they claim to be reformers. You can be of little avail to those whose hearts are devoid of piety and purity in the sight of God. Your sense of righteousness and your God-fearing attitude which you received through the grace of God are of

no use to them. They lack in sincerity, they have no love for God, nor have they any love of the Holy Prophet, they disregard the Quran and don't care to follow the Prophet's example. In short, they have no trace of purity and cleanliness in their hearts. "We are promoters of peace" is their slogan—an empty claim. Since they are not pure and pious in the eyes of God, He plans to expose their inner filth and therefore leaves them to freely act the way they do. It is not to hurt the Holy Prophet (peace and blessings be on him), or Islam or Muslims. That is outside the realm of possibility.

The coming generations see in it the Promise that they can enjoy immunity to danger, both external and internal if they love God and reflect the disposition of the Holy Prophet (peace and blessings of God be on him) and keep exerting themselves to seeking the pleasure of God in increasing proportion and diffusing the message of the Holy Prophet in the world with intensified effort; they shall succeed and the enemy will never be able to prevail against them.

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The verse under reference also foretells that there will be found among the future generations of Muslims a group of people as were mixed up with the Muslim party of the Holy Prophet, claiming to be Muslims and brokers of peace but will indeed be running into disbelief, rebellion, disruption, delinquency and disorder and promoting tendencies of this sort. They will be living in sin and creating disruption in the ranks of Muslims, hand in glove with non-Muslims—Jews, Christians, fire-worshippers, atheists, irreligious people who forge contacts with Muslims in bad faith and with malafide intention. They will hear false reports and lies from them and propagate the same attributing them to the elite among Muslims or will twist the truth to make Islam an easy target for the ill-informed.

After the death of the Holy Prophet (blessings of Allah and His peace be on him) when Roman territories were conquered during the Khilafat Period, a group of this type joined the body politic of Muslims. The same thing happened when

Iran was conquered. When Spain came under Islamic rule, a party of this type joined the ranks of Islam. They dressed like Muslims, conversed like Muslims, and professed their faith in Quranic teaching like Muslims. But they were hostile to Islam inwardly. Allah, however, so contrived that their hostility to Islam was forced into the open and they earned the stigma of disgrace in the sight of God and in the eyes of the believers.

We have been forewarned about the continuity of internal sabotage by mischief-mongers right from the period of the Holy Prophet down to every subsequent age. Therefore O ye votaries of Islam, you should keep to this basic instruction—hold fast the apron of the Holy Prophet and make every effort to copy his example and tread his path. In doing so you will be saving yourselves and help save others. You have been further obligated to keep your hands off this type of mischief-making and dissuade others and don't ever be faint of heart. On the contrary, your hearts should be secure in the belief that such trials only help consolidate the Divine movements and can in no way sap their strength".

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The Khalifatul Masih III next invited the attention of the members of the community to their duty to assign to such people the place of disgrace that has been assigned for the enemies of Islam by Allah, the Supreme, in His words for

لهم خزی فی الحیوة الدنیا

and treat them accordingly, never believing them to be endowed with any purity, for, God the Almighty has made it clear in the above verse that He does not plan to regard them as pure and poius, nor is He prepared to treat them the way He treats the righteous. He has further told us to keep firmly grounded in the faith that no plots and conspiracies hatched anywhere in any shape or form can ever succeed in weakening and still less in wiping out Islam at any time. The Holy Prophet (peace and blessings be on him) never entertained the least apprehension in this behalf. He faced many trials and tribulations and plots and con-

spiracies but kept his faith in Allah with unperturbed equinimity, passing the days of his life enjoying the love of God in copious and full measure. Keep his example before you and keep faith unimpaired in Allah, the Supreme, and His Promises. God the Almighty, has raised this community to implement His promises to the Holy Prophet (peace and blessings of God be on him) that he will raise from among his followers a spiritual son who will be instrumental in re-establishing the honour, love and glory of the Holy Prophet and shall disseminate the message of the Holy Quran in a highly organized manner.

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We are the followers of that Messiah, that Glorious Son of the Holy Prophet. Such elements are also straggling along with us. There is no escape from this fact. We cannot totally wipe them out of existence. But it is our duty to keep ourselves and our brethren alert and on guard against their antics. We have been entrenched in faith that Islam shall ultimately prevail. This type of tribulations are meant to keep us on our toes and not to weaken us. Only what Allah has planned and whatever He will be pleased to ordain shall come to pass—that is those who love Him and His Prophet Muhammad (peace and blessings of Allah be on him) and subscribe allegiance to the Holy Quran and lead their lives in terms of the example of the Holy Prophet. What God has laid down must happen—He laid down that Islam shall prevail against all false faiths and every country and every people shall join the ranks of its servants and feel pride in humble devotion to the Holy Prophet (peace and blessings of Allah be on him and his ever and evermore).

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Conspiracy Against Islam

Sermon delivered by Hazrat Khalifatul Masih III
at Rabwah on February 14, 1969.

Plots are being hatched and conspiracies are afoot in the world to denigrate the Holy Prophet Muhammad, both openly and secretly. The Ahmadiyya Movement has been established to take to the field against all those plots and plans. When we take a stock of ourselves, we find we are utterly helpless and friendless. We have no alternative to faith in God and no resort but prayer and no way out except the paths of humility. It was, therefore, that last year I proposed to the community to glorify God and invoke His blessings on His Holy Prophet. I have suggested that adults above 25 years age limit should recite the glorification prayer and the invocation at least 200 times daily; for 15 and 25 age group I had recommended half of that number, the 7 to 15 age group boys and girls 33 times and the children of 7 and younger ones, even those who are picking up words should be coached by their mothers, parents and guardians to recite it at least three times daily. I had made this proposal in the middle of March last. Muharram was due somewhere at the end of the month. I had suggested the round of these prayers for a whole year beginning with the first of Muharram last. Later in the month of June, I invited the attention of the Community to the immensity of our assignment and to the paucity of our resources. The enemy of Islam has all the means at his disposal. If we examine the balance of worldly power, we are incapable of running the gauntlet. But we should not place reliance on our resources. Instead, we should rather fear our own weakness lest we should, because of our human failings, forfeit the mercy of God with the result that the day of Islam's victory is put off instead of drawing it nearer.

Members over 25 should, therefore, invoke *Istighfar* prayer

a hundred times daily, those ranging between 25 and 15 thirty three times and those below 15 eleven times. I had later asked the members to invoke the prayer

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رب كل شيئ خادمك رب فاحفظنا وانصرنا وارحمنا

(O our Lord, everything is at Thy command therefore protect us, help us and be merciful to us O Lord!) with great frequency and had set no ceiling on it. Since the year is coming to its close I am making today the call that members should not give up prayers. In fact, the developments in the world scene demand that instead of allowing any relaxation we step up this prayer course. I am, however, not inclined to enlarge their number and would keep it as the minimum requirement. But those whom God grants the strength and willingness and who feel the flame of love for Islam and the Holy Prophet flaring up with greater intensity in their hearts, should take to glorification of God and invocation of His blessings on His Prophet with greater zeal and increased frequency. Besides this, I propose to add today a new prayer to the supplications under reference. Members would do well to invoke this prayer very often:

ربنا افرغ علينا صبراً و ثبت اقدامنا و انصرنا على القوم الكافرين

"O our Lord pour down on us patience in full measure and steady our feet and help us against the disbelieving nation".

This prayer has been narrated in the Holy Quran in a conventional form. But whatever prayers God has been teaching to the Prophets and when they are repeated in the Holy Quran, it means a Muslim should turn to them and seek through them Divine aid and support. In this prayer God the Supreme teaches us to beg of Him perfection of patience and steadiness in our stand, that our feet may never falter and that He may be pleased to help us against those who are engaged in conspiracies and plots against His Unity and the honour of the Holy Prophet Muhammad so that His Unity is established and the love and glory of His Prophet is imprinted in the heart of mankind,

thus qualifying ourselves for a share in his blessings and graces.

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Afrigh (افرغ) means pouring out the bucket of water to the last drop after it has been drawn from the well. It would therefore, mean, in this context of the verse, grant of patience in full measure, a whole lot of it. In the idiom of the Quran patience has quite a few meanings. It means being hard on oneself in the matter of conformity to the law, exerting onself to the utmost against vain desires and earthly longings. In other words, the prayer is addressed to God for the grant of perfection in patience in such a manner that one becomes a truly devoted follower of His law with all the doors leading to His displeasure closed on him not for the ultimate fulfilment of all earthly desires and acquisition of wealth but solely for His pleasure. The strength to pattern one's life to the commands is a Divine favour which one should seek through prayer.

Patience, therefore, means firstly obedience of commands, secondly guarding oneself against infringement of bounds, thirdly it means that whenever hardship betide one in the way of God, he should not lose heart and should instead cheerfully face the situation. Allah the Supreme, tells us that if we follow His commands and observe His prohibitions and diffuse His teachings in the world and exhort mankind to take to virtuous life and give up indulgence in profligate living, they will then make plots and cook up conspiracies of every kind against us. At that hour we are advised to pray to him to save us from their mischief: O our Lord, we try to observe Thy commands for Thy Honour and fearing Thy displeasure we stay away from Thy prohibitions. But this blind world would not leave us in peace: it goes after our blood. It does not want Thy will to prevail or Thy law to rule. This blind world does not care for the joys Islam gives because it has perforce got to give up wordly pleasures and earthly enjoyment. We beg of Thee to favour us with patience by Thy grace, should we be put to hardships as godly people do have to go through the mill,

we should not lose heart but should instead set good examples that may exercise beneficent influence in the world so that men may be prompted to reflect that since weaklings like us are showing such fortitude in adversity there must be something worth it. They may be led to ponder the point that since these people are so powerless and utterly lacking in resources, there must be force behind them, a force no man can grapple with.

Fifth Meaning of Patience

The Holy Quran is very explicit on the point that mere verbal declaration of faith is not going to be of any great value—there has to be a test which has to be gone through, to judge the sincerity of faith. That trial can take many forms. It could be in the shape of the rigors of time. Children might become the victims. Visitations like failure of crops or loss in business might have to be faced. Critics might come up with taunts attributing all the tribulations to conversion to Islam, to the Ahmadiyya beliefs. In that hour of trial one has to brave the storm. One should not feel despondent at that time and should instead feel a sense of elation that God had been pleased to put him to test and had granted him the sense and the strength to come off it with success by His grace. It is in this context that God prescribes this prayer for the grant of patience. That whenever He is pleased to put us to trial, He may at the same time be pleased to favour us with strength to pass the test and that our humble efforts may be graced with His pleasure and approved.

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Fifth meaning of (صبر) patience is holding one's tongue and observing considerations of security in respect of steps in behalf of propagation of Islam and in the interests of Islam and observing all the restrictions He has placed on our speech, in a steadfast manner.

Sixth meaning of Patience

Yet another (the sixth) meaning of Patience is to wait with

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great tranquillity of mind showing no signs of impatience. In this behalf the Divine command to pray for ample grant of patience should find expression in these terms:

O our Lord: grant us patience in full measure. Thou hast made to us many promises which must come true in their own time. Let it never come to pass that we should seek quick results and lose that sense of assurance the heart of a believer enjoys in the promises of His Lord and betraying a mood of impatience should utter such words or do such deeds that be displeasing to Thee and thus forefit the favour of Thy prophecies so that Thou mayst then raise another generation deserving of Thy promises and of their fulfillment. May it never he so, O Lord! Instead, grant us the strength to wait with patience and favour us with a complete measure of it so that we may be saved from the evil consequences of impatience and should await patiently the implementation of Thy promises, for, Thou art True in Thy word; Thou hast laid it down that Islam shall prevail in the world and fill men's hearts with love and esteem of the Holy Pryphet Muhammad (blessings and peace be on him). This decree shall be enforced in the world but in the fulness of time. We are thus liable te be put to trials in this behalf and must be called upon to undergo rigorous disciplining and go through hard times and combat plots and conspiracies that will be contrived against the Holy Prophet Muhammad. O Lord grant us steadfastness in every sense and situation.

The different meanings of *Sabr* (patience) given in the *Mufridat-i-Raghib* lexicon are, in fact, so many different constructions of various verses of the Holy Quran, as we find them in the Holy Book, as for instance, Allah says in the course of Surah Yunus,

و اتبع مایوحی الیک واصبر حتی یحکم‌الله و هو خیرالحاکمین (10-110)

It covers the first meaning i.e. to follow the ordinances of the Holy Quran with rigid adherence and restraining one's self within the boundaries of law with utmost exertion and never leading the life of irresponsibility and following the

revelation given to the Holy Prophet Muhammad (peace and blessings be on him) with steadfastness. It also covers the sixth meaning just expounded, namely to wait with patience because what God has decided shall come to pass but it will take its own time. Therefore don't be impatient and wait until God effectuates His decision and He is the best judge. The world makes some decisions but they abate. It yearns for worldly acquisition but confronts failures and misfortunes. But when Allah decides something, He is the best Judge and His decision is inevitable. It is, however, implemented at its own ripe hour. You have been given promises that will be honored at the time assigned for them. In the meantime you will have to wait patiently and with steadfastness go through trials and bear hardships and fight the plans of the adversary and curb your desires and your selves and in fact accept a death for God so that you may be granted a new life and you shall have to stick to the commandments with utmost punctiliousness. You will have to do all this if you want to be worthy of the promises of God. Wait then until Allah enforces His will and since He is the wisest Judge, He knows when to implement them and His judgements are invariably just and true and full of blessings.

The Holy Quran, referring to hardships befalling one in the way of God, commands:

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و اصبر على ما اصابك ان ذالك من عزم الامور (۳۱:۱۸)

"Whatever straits and unhappiness and pain and misfortune befall thee in the cause of great God, exercise patience and this is a matter calling for resolution." Allah favours men of determination who have faith that they are living for God and whoever lives for Him can never end up in disaster. In fact, Allah's promise is fulfilled in His case and it is, in fact only the community of persons who hold to Divine promise of success that triumphs in the world.

Now it is the promise of God that Islam shall dominate the entire world, and He will enforce this decision in the world

at the time He has fixed as appropriate in His wisdom. In order to make us active participants in this implementation process and to make us subjects of these promises He has placed upon us certain obligations. A believer does not baulk at these commitments. He faces hardships and gives a repellent look to misadventures, he keeps pacing his way up. For, he has unshakable faith in His Mighty and Powerful God and totally disregards hard times, knowing them to be passing phazes, which must vanish and the gifts he has been promised by God are lasting—the Divine pleasure and the Divine favour.

I have said before that one should hold his tongue. Speech generally becomes rash when another rash tongue lashes out blindly provoking one to anger and an impulse to serve back a measure of the same medicine. But our God enjoins on us patience and to keep a tight hold on our tongues not to let it go even though the impulse to loose the reins be at its height and has enjoined us to keep patience. When you hold your tongue, a hundred tongues in heaven will be freed in your support and angels will pay back for those hard times and hard words and hardships. But if your tongues are let loose, then you will forfeit the support of angels.

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God further tells us how to keep our tongues in check. He says when you want to pay back in the same language, you should employ your tongue in glorification of God with His praises so that at that hour you may betake yourself to seeking the pleasure of God. You will hear taunts, harsh language, libel and lies hurting your hearts painfully. But your tongue has not been made to give abuse for abuse. It has been placed in your mouth so that you may employ it in glorification of God and in reciting His praises. Since other verses also indicate in clear terms a direct link between patience (*sabr*) and glorification of God, it occurred to me that when we have to extol the praises of God and declare His holiness we might as well pray for the grant of patience. This prayer has great depth and great dimensions. And in these

verses that I have explained, Allah has thrown light on different shades of the content of patience (*Sabr*) and the underlying variety of wisdom. Its petitionary language draws our attention and inclines our heart to prepare for the favour of patience (*sabr*). In sura (chapter) Nahl, God enjoins patience (و اصبر) but (و ما صبرك الا بالله) "you cannot exercise patience except by the favour of Thy Lord." It means that whenever in obedience to His command, one is required to keep patience, he should turn to God and seek His help in this behalf and ask for the grant of patience as a man is weak and cannot by himself stay steadfast. If we tried to seek divine help in this direction we might not have been able to acquire it because of some inadequacy in our wording of our prayer. We should therefore make use of the prayer taught us by God in this repect, for prayers that are part of Divine revelation are really perfect and if offered in spirit of humility and with a sincere heart, taking in view its different meanings and its significance, then by the grace of God, the prayer should find favour with Allah.

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Allah the Supreme says here :

و لا تحزن عليهم

When you have been strengthened with the gifts of patience by the grace and mercy of God in answer to the prayer you have been taught for the purpose, then don't grieve over what the enemy plans against Islam. He further said that He will relieve us of our anxiety and the growing fear in our hearts of the enemy designs aimed at hurting Islam, and the honour of the Holy Prophet Muhammad "for, remember

ان الله مع الصابرين

"Allah is always with the patient". (2 : 154) And

والله يحب الصابرين

"He loves the patient". (3 : 147) And who enjoys Allah's friendship

and love, no design or strategy of earthly powers can do him aught of harm. "If you will exercise patience and make Allah your shield seeking refuge with Him the enemy design and plans and conspiracies shall do you no harm".

The verse bears a powerful promise for a believer. In short, He commands patience and has taught prayer for continued grant of constancy in patience which should not be short-lived that one puts up with hardships for a few years for the sake of God and then loses heart and gives up and loses all that he had gained in the meantime and his end was disastrous.

Constancy is also a gift of God attainable through His grace and is granted to the patient. Allah says :

يا ايها الذين آمنوا ان تنصروالله ينصر كم و يثبت اقدامكم

"O ye believers, if you help God you will certainly receive help from Him and He will grant you constancy".

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Here the words :

ان تنصروا الله

have been used. According to the *Mufridat-i-Raghib* (the standard Lexicon) it means that if man helps God who is independent, all powerful and all sufficient, Allah helps him back ; but it does not mean that God is dependent on man. It means that man should help His servant and help His faith and help himself by respecting the boundaries set by Allah and by taking care of the commitment he had made with Him submitting wholly to His commands and observing His prohibitions. It also means being patient i.e. in a sense *Nusrat* (Divine help) and *sabr* (patience) have identical meaning. Allah has used here the word *Nusrat* (help) in the same sence as He has used the word *sabr* (patience). In other words, He says in the Quran that if you exercise patience, He will come to your aid with the result that you will become constant in the practice of virtue, you will be granted strength to confront

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hardships, enemy plots and hostile plans and you will be granted a permanent hold on your tongue and peseverance. It will never happen that you gain strength one year and revert to hell next year.

What the current situation demands of us for the dominance of Islam, it is the duty of our comuunity to make good. God, as He says, does indeed grant help but He helps the obedient and those who meet all the demands and one can do so only with His help. This prayer has been prescribed in this connection.

ربنا افرغ علينا صبراً و ثبت اقدامنا و انصرنا على القوم الكافرين

I am commending this prayer to you today. I have explained some of its vast meanings. Keeping these in mind pray to God as earnestly as you can repeating it at least 33 times every day. It should not take much time and is not a very exacting job. If you keep before you the shades of meaning I have described, I believe it will be productive of manifold blessings.

At the moment a vast and deep plot is in operation against Islam. It was in fact directed originally against Christianity and has succeeded to a great extent but has now been turned against Islam. When one consideres its details one is horror-struck and gets a feeling of utter helplessness and finds himself at his wits' end. It is simply bewildering to contemplate how Islam, through us, (for God has chosen us for this mission) can cope with such a tremendous inter-national conspiracy. Then God turns our attention to these prayers to give us heart and inspire us with determination and strengthen our faith in His promises. It is my duty, therefore, to ask the community to resort to these prayers. By His grace God will grant us through these prayrs, if they are offered with pure intention and through humble approaches, the strength to meet the obligations He has placed on us and give us patience in every sense and in every situation, and grant us perseverance and the

strength to act in such a manner as help win His support. If these prayers were not there and faith in His Powers and Might were absent, one could not have been in a position to imagine that such a wide-spread conspiracy would come to nought.

A few days ago I came to know the details of yet another conspiracy and as I went through it I was aghast with horror. Then I turned to the Holy Quran and found a rebut'al of every aspect of the plot in the Noble Book. My heart then found peace in the thought that long before the details of this old plot could come to light, the Knower of secrets had for the sake of our tranquillity, referred to its different aspects, giving at the same time advance information about its failure.

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Man is weak, very weak indeed. God has all the power and is Almighty. Just ponder the point when God tells weaklings like us that He plans to make Islam dominant, when one hears this voice an average person experiences a kind of death. He feels his own nothingness and that God proposes to show His powers through a half-dead person ; that He has decided to express His Might through a nonentity and has chosen men like you and me.

Then He grants faith and perception and inspires one with plans. He has prescribed prayers which should be addressed to Him. He summons one in His presence and wants that one should undergo death and He tells the ways to do so. He commands one to seek His pleasure and tells him what prayers he has to offer and teaches him counter-plans. Then through a weakling He manifests His own Ominpotence forcing mankind to recognize the fact of a puny particle creating a mighty spiritual revolution while in fact, He is personally the engineer behind this grand transformation and manifestation of His might with just a screen in between.

May it please God to make us that puny particle and may none other merit this honour because of our shortcomings

and failures. May we, we alone, receive His perfect mercy. His perfect grace and His perfect pleasure and may this decree of His that has been issued in heaven and is about to be executed in the earth, be effectuated through us, that is, the establishment of true Unity of God, world conquest for Islam, perfect victory of the Holy Prophet Muhammad (may His blessings and peace be on him !).

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Eng. A. G. Scofi

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The Quran and the Bible

By M. A. K. Ghauri, Rwanda

The Holy Quran is the most influential book in the daily life of the Muslims and the most-often-read book in the world. It is also the most revered book. Its authenticity is an established fact which has not been challenged even by the bitterest critics of Islam who had to admit that it was the only book in the world which had remained intact in its pristine purity. No interpolating hand has ever been able to touch it. This is because God the Omnipotent has Himself undertaken to guard it.

> "Verily, We Ourself have sent down this exhortation and most surely We are its guardian." (15:10)

The earliest Muslims, the Companions of the Holy Prophet Muhammad, had been inspired to adopt measures that ensured its purity for all times. It must be remembered that each and every word of the Quran is a direct revelation from God and that no thought or idea or utterance of the Holy Prophet forms any part of the Quran. It was certainly not written in the manner the Bible was written. The Bible, according to the Christians, is an inspired book.

> "We say that it is inspired. By that we mean that God helped and influenced the writers in a special way. We have, therefore, an assurance that the Bible is true. But it is very important to realise that God did not influence these writers in such a way that they ceased to be men of their time. They had never heard of the atomic power, or evolution or television. They wrote in the same way as anyone else would have written in those days. It is pointless to try to

> reconcile every word of the Bible with modern science. Each writer wrote in the way that suited him best." (Catholic Pamphlet. 'God Speaks to Us', page 28)

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This is a very frank admission of the shortcomings of the Bible, and it is specially noteworthy because it comes from a Church reputed to be the most bigoted, the most stubborn and the most conservative of all the Christian Churches. As compared with this, the Holy Quran is the Word of the All-wise and All-knowing God and the fountain-head of all knowledge. Let us quote here the evidence of a prominent Western scholar :

> "We must not be surprised to find the Quran the fountain-head of the sciences. Every subject connected with heaven or earth, human life, commerce and various trades are occasionally touched upon, and this gave rise to the production of numerous monographs forming commentaries on parts of the holy book. In this way the Qoran was responsible for great branches of science in the Muslim world.....This again not only affected the Arabs but also induced Jewish philosophers to treat metaphysical and religious questions after the Arab methods. Finally, the way in which Christian scholasticism was fertilised by Arabian theosophy, need not be further discussed." Hartwig Hirschfeld, Ph.D., M.R.A.S., 'New Researches into the Composition and Exegesis of the Qoran' London, 1902. P. 9)

Quran Memorized

It is a well-known historical fact that whenever a revelation came down to the Holy Prophet, he dictated it to one of his scribes and within a very short time his Companions would commit it to memory. As the whole Quran was revealed in about twenty two years, they were able to memorize the whole of it. Evidently during the very life of the Holy Prophet there were

thousands of Muslims who knew the whole Quran by heart.

The first successor of the Holy Prophet, the Khalifatur Rasul Abu Bakr, gave instructions for collection of the Quran in the form of a book. Copies of this were sent by the third Caliph Othman to all the different parts of the Muslim dominions as standard text for recitation by the Muslims. The zealous Muslims copied from these standard texts so extensively that within a very short time everyone who could read and afford the expense, had his own copy for personal use. This is the Quran that has come down to us and remains to this day perfect in its original text and shall remain so to the end of this world. We quote here another non-Muslim :

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> "A final and complete text of the Koran was prepared within twenty years after the death (A. D 632) of Muhammad and this has remained the same, without any change, or alteration by enthusiasts, translators, or interpolators, up to the present time. It is to be regretted that the same cannot be said of all the books of the Old and New Testament." F. F. Arbuthnot, 'The Construction of the Bible and the Koran'. London 1885, p. 5)

Our Christian brethren are amazed at the devotional attitute of the Muslims to the Holy Quran. They fail to understand how so many Muslims manage to learn the whole Quran by heart. For there has never been a period in the history of Islam when hundreds of thousands of Muslims could not be found who knew the whole Quran by heart. On the other hand not even a single instance could be cited in which any Christian or a Jew had memorised the Bible. This is because God never promised to guard the ancient Scriptures. We have already quoted the promise of God to safeguard the Quran. He made yet another promise that He will also take it upon Himself to collect the text and to arrange for its recital and exposition.

"Surely, upon Us rests its collection and its

> recital. So when we recite it, then follow thou its recital. Then upon Us rests also its exposition." (75:18-20)

No other revealed book could claim a like promise from God. The Vedas, the Gita, the Zand Avesta and the other ancient Scriptures and the Bible were all books of guidance for a specific people and for a specific period and have gravely suffered from human manipulation and interpolation. The older the scripture the more badly it has been mutilated. So much so that some of these scriptures have been so much altered that it is extremely difficult to find the true word of God under the mire of human contamination and defilement. The only book that has remained free from interpolation is the Holy Quran. Another non-Muslim scholar states;

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> "So there has been no opportunity for any forgery or pious fraud in the Koran, which distinguishes it from almost all other important religious works of ancient times. It is exceedingly strange that this illiterate person should have composed the best book in the language." (Basanta Coomar Bose, 'Mohammedanism', Calcutta, 1931, p. 4)

Interpolations in the Bible

Could the same be said about the Bible? The Old and the New Testament, as we have them at present, have been freely tampered with. Every new edition that is printed differs from the older ones. Some changes are claimed to be improvements in rendering, while others are intentional variations to avoid adverse criticisms. Some alterations have been made so as to be able to argue against the claim of the Muslims that a number of Biblical prophecies have been fulfilled in the person of the Holy Prophet Muhammad. Such alterations are numerous and could not be compressed in a short article. One of the most recent alterations should suffice for the present as an instance in print.

The writer obtained a copy of the the "NEW WORLD TRANSLATION of the HOLY SCRIPTURES' rendered from the original languages by the NEW WORLD BIBLE TRANSLATION COMMITTEE.' 'Revised A. D. 1961 and published by WATCH-TOWER BIBLE AND TRACT SOCIETY of NEW YORK, Inc."

While *reading the Gospel of St. Luke, the writer came* across the following verse :—

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"And he said to him : 'Truly I tell you today,
You will be with me in Paradise." (Luke : 23 : 43)

Getting a little suspicious, the writer referred to other editions of the New Testament, and this is what he found :—

KING JAMES VERSION—British & Foreign Bible Society.	"And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise."
REVISED STANDARD VERSION—1952.	"And he said to him, "Truly, I say to you, today you will be with me in Paradise"
THE NEW ENGLISH BIBLE, Oxford and Cambridge University Press—1961.	"He answered, 'I tell you this: today you shall be with me in Paradise."

The Urdu, Swahili and Ki Rwandi renderings correspond with the above three versions.

Our readers will notice that the New World Translation has made an ingenious comma alteration which is not easily noticeable. Instead of placing it before the word 'today' it has been placed after it. This has made a very considerable change in the meaning of the verse. According to the popular Christian conception Jesus was lying dead with body and spirit in the tomb for three days and had not ascended to heaven until after his resurrection. Therefore the promise he had made to the robber hanging beside him apparently was not fulfilled. To avoid this criticism the 'New World Translation' has made the alteration.

It is an undeniable fact that the Bible—both Old and the New Testament—have been subject to continuous revision,

correction, deletions and additions. Especially the New Testament has suffered much in this respect. This is because there is a haziness in the minds of the Christians as to how this Book had *come down to them. For it is impossible* to trace its continuity from the apostolic days. No authentic historical record exists of that time and we have no means to ascertain whether the books of the New Testament were originally written in the Hebrew or Greek language. Of course the Christians most emphatically claim they were, in the first instance, written in Greek. But Jesus and his disciples were all Jews. He gave all his discourses in his own language. It is inconceivable that the disciples would choose a foreign language to write the utterances of their master. Their own language, Hebrew, was as rich as Greek, if not richer. The Jews were a proud people and considered themselves far above the Romans and the Greeks in civilisation and culture. All their religious books were written in Hebrew. We must also remember that the Jews hated the Greeks and had been fighting against them for more than a century. Besides it is extremely doubtful if any of the disciples was at all capable of rendering the parables and metaphorical expressions of Jesus into the Greek language. They had all come from the poor and illiterate classes of people. They were mostly fishermen.

Language of the Gospels

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Most certainly the accounts of the life and the ministry of Jesus were written by the disciples in their own language and not in Greek. No doubt they were later rendered into Greek for the benefit of the Gentile-born Christians. In the early period of Christianity the books of the New Testament were not canonised. Hence few Christians held these in the same esteem as the books of the Old Testament. And as these books were translated by Gentile-born Christians who had been converted from pagans, they freely incorporated their old conceptions into these books. This the Jew-born Christians strongly resented and opposed. But the number of the Gentiles continued to grow steadily and the true followers of Christ were left in

minority. By the year 125 A. D. the great majority in the Christian churches were eontinuing in many of their old pagan beliefs and practices, while the number of those who truly and faithfully adhered to the teachings of Christ became very small. These true Christians considered the majority of the so-called Christians as truly pagans and called themselves as "the Remnants of the Church".

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An Elastic Church

By the time Emperor Constantine accepted Christianity in the early fourth century the Gentile-born Christians had gained a tremendous numerical superiority. The Bishop of Rome was their spiritual head. The Church of Rome had, long before the conver sion of Constantine, realised that unless it allowed some elasticity in religious concepts and practices it could not succeed in bringing the Romans into the fold. In fact this idea had first started in the first century after Christ. But many congregations and elders of the eastern countries considered such ideas as abominations and abhorred radical changes and steadfastly refused to agree to such apostasy. They continued to criticise very strongly the pagan practices of the Roman Church. In the year 159 A.D. Polycarp, the Bishop of Smyrna, and a disciple of Apostle John, visited Rome for the purpose of discussing these matters with Anicetus, the Bishop of Rome. Polycarp tried to bring round all the churches to the practices of the Apostles, pointing out what he, as a disciple of John, had witnessed personally. But the Bishop of Rome flatly refused to listen to him. Forty years later Polycrates, the head of churches in Asia Minor, discussed the same subject with Victor the Bishop of Rome. Victor not only refused to listen to Polycrates but insisted that all the churches in the whole of Christendom adopt the Roman usage. This, of course, Polycrates refused and was consequently excommunicated by Victor who also threatened to treat everyone in the same way who did not accept the Roman practices. Later the Eastern Church also excommunicated the Roman Church and this dispute became so violent that in 363 A. D. the Roman Church passed a decree

imposing death penalty on those Christians who observed the fourth commandment—the Sabbath—or God's festivals according to the Jewish custom or according to what Jesus himself practised.

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Council at Nicaea

When Emperor Constantine became Christian, the Church of Rome became extremely powerful. Constantine, who had virtually taken control of the church, backed the Bishop of Rome, who, in order to bring all the churches under his yoke, convened a general council at Nicaea in 325 A.D. By that time many churches had considered it expedient not to oppose the wishes of the Bishop of Rome. Only a few churches in the East and a few elders in Egypt had remained steadfast in opposing the malpractices of the Roman Church A great number of important matters concerning the basic faith and religious practices were discussed and passed. Those who gathered for this meeting were fully aware of the power of the Bishop of Rome and his sponsorship by the Emperor.

The man who vehemently opposed all unchristian concepts was Arius from Egypt. He was an upright man, highly cultured and a great religious scholar. He vigorously pleaded the cause of the teachings of Christ and the practices of the apostles. Against him the Bishop of Rome brought Anathanasius, also from Egypt, a person of doubtful morals and an unethical debater. He did not hesitate in resorting to ridicule, insult and abusing. Arius found himself surrounded by enemies. Scared of dire consequences, the small group of his supporters also failed him. Being fully alive to the true situation, Arius decided that discretion was the best part of valour. Most reluctantly he succumbed to the wishes of the Bishop of Rome. Inspite of this, Constantine, through the intrigues of the Bishop of Rome, commanded that Arius be banished to Galatia. This was a political move. He did not wish the peace and tranquility of his empire to be disturbed through

religious dissentions. But he had listened to the arguments of Arius with close attention and was deeply interested. A short time later he recalled Arius from banishment and kept him in Rome. In his place the Emperor now banished Anthanasius to Gaul and despite several entreaties from various quarters, he was not pardoned.

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It was at this council that the books of the New Testament were canonised. Those who are not familiar with the history of the New Testament may think that the New Testament as we have it today, has come down to us from the days of the apostles. That is not so. Many disciples had written the accounts of the life of Jesus. These narratives were known as the Gospels. Their number is said to have been more than thirty. They were in the possession of different churches where they were read before the congregations. The churches where the Jew-born Christians were in majority or in power, did not allow the Gentile-Christians to tamper with these books. But where the Gentile-Christians were in authority, pagan concepts soon got absorbed into these writings. In some cases books were written by unknown persons and published in the name of the disciples.

When the matter of canonising the New Testament came before the Council of Nicaea all these gospels were placed for consideration. Naturally, only those books were approved which would conform to the beliefs of the Church of Rome.

This is the background of the book that the Church of Rome imposed upon the entire Christian world commanding that every word of it be believed as inspired and true. Even the Protestants who rebelled against the priesthood of their time, never gave it a thought that the book was canonised by an assembly of men a great majority of whom had ceased to act and believe like the apostles of Jesus; men who mercilessly persecuted the 'remnant of the Church' because they would not fall in with the pagan usages of the church of Rome. It is an undeniable fact that the true Christians suffered far more at

the hands of the so-called Christians than the non-Christians. Puffed up with power it had acquired through the Roman Emperors, the Church of Rome had assumed privileges-both spiritual and temporal—which no priestly class had dreamt of in the past. A striking illustration of tyrannical role is furnished in the treatment Henry IV, Emperor of Germany, received at the hands of Pope Gregory VII who had excommunicated and dethroned him because he would not accept authority of the pope in temporal matters. Since his own princes and chiefs did not join him in defying the Pope, the Emperor was forced to make peace with him. Accompanied by his queen and one faithful servant, the Emperor crossed the snowy Alps in mid-winter and appeared at the castle where the Pope had withdrawn. The Emperor, standing in an outer court in miserable clothes, bare-headed and with naked feet, fasted and confessed his sins for three days until the Pope condescended to grant pardon.

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Bible not for Public

During the Middle Ages—the age of religious ignorance and darkness purposely created by the church in the entire Christendom for self-aggrandizement, the Church of Rome tried all means to keep the laity under its heels. For centuries it suppressed the Bible from the general public lest they should rebel against the church. The reading of the Bible was prohibited and even keeping a copy of the Bible in the homes was forbidden. They were commanded to believe in and practise what the church told them. The Christians began to believe in the Pope as the vicegerent of God on earth, holding unlimited powers over church and state. Now the church proceeded to frame new laws. In order to attract more heathens, image worship and adoration of relics was gradually introduced and the second commandment of the Bible disavowed. Similarly the fourth commandment of Sabbath was openly defied. In fact, this practice did start before the books of the New Testament were canonised. On the 7th of March in the year 321 A.D, Emperor Constantine issued the following proclamation :

"Let all judges, all city peoples, all tradesmen rest upon the venerable day of the sun. But let those dwelling in the country freely and with full liberty attend to the culture of their fields; since it frequently happens that no other day is so fit for the sowing of grain, or the planting of vines; hence the favourable time should not be allowed to pass lest the provisions of heaven be lost."

A. H. Lewis, History of the Sabbath and the Sunday" pp. 123-24 (2d. edition, Rev. 1903)

For this change, the church of Rome gave the reason that Sabbath was a Jewish institution. Therefore the hatred of the Jews caused the general acceptance. From time to time Councils were convened to which dignitaries from all the churches of the Roman empire came. Besides other matters, in every council Sabbath was pressed down a little and the Sunday correspondingly exalted until the pagan holiday came to be honoured as a divine institution. Sunday is still considered as special day by almost all the Christian churches, even by the Protestants.

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DRUG ADDICTION

Dr. Muhammad Ramazan

Durgs are meant for the sick and the ailing. Healthy people have nothing to do with them except a few which are also used as condiments and flavouring agents. But, unfortunately, the modern man, instead of making the best use of his God-given faculties and potentialities, and taking to natural means, has come to depend and sustain himself on counterfits, viz., suforofics and narcotics to his great bodily and mental detriment. This phenomenon is on the increase and nobody knows, when there would be a halt to it.

It is only the right understanding of the law of religion and the law of Nature which inculcates a true feeling for and knowledge of putting them into actual practice. Anything that affects one's intellect obnormally, be it an intoxicant, sleeping pills or any thing else, will upset his mental equilibrium and betray things out of the ordinary.

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For a glaring example, the high nerve tension prevailing at home and in world society of today is mainly due to the addiction to certain dangerous drugs and entertainment of abnormal ideas. This prevents people from seeing things in their true perspective. Instead of removing the causes of this tension, they, unwillingly, go on taking them in higher and still higher doses under the beguiling illusion of getting rid of the catastrophic results we are confronted with. The addiction to these drugs by their initial feeling of hilarity and intensity and later of torpor and inactivity obviates the fine line of demarcation between the carnal and moral fibres and banishes from the minds of the addicts any regard for the rights of others and brings them to the plane of bestiality and selfishness. The accruing result manifests itself in sharp difference of opinions, jarring notes, conflicts and aggressive wars with no peace of mind, tranquility, stability and development, except in explosive and destructive war materials.

The harrowing tales of these inhuman activities being daily perpetrated everywhere are heart-rending and sickening and there seems to be no way cut of the bush. It is primarily the Divine scheme of things that brings about the moral and spiritual transformation of a people and safeguards them against the evil influence of destructive forces. Short of this, the powers that be can also assuage to a lesser extent, the human suffering by completely prohibiting the frivolous use of the noxious drugs and not giving any loopholes by allowing their purchase on medical certificates. The 'hard cares' not responsive to these disciplinary measures should be admitted to jail hospitals, as the case may be, where they should be gradually weaned under expert guidance.

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A nation responsible for the uplift and amelioration of its people has to adopt such harsh measures, not only in the realm of drug addicts, but other spheres of life as well. The so-called most civilized nations of the world have utterly failed to enforce prohibition of alcohol, stop stealing, burgalary and prostitution from their midst. Let them, therefore, give up their false notions about the NOT barbarious but divinely-inspired laws of Islam and frankly admit their efficacy of cutting the left hand of the culprit for stealing and a hundred stripes, in the presence of other people, for adultery. This will, surely, stamp out these evils for good. If the society can be cured by adopting these effective measures, how, on earth, could they be called barbarous? Islamic governments of early days have proved the thorough efficacy of these God-given laws. The peoples of the modern world are at long last, gradually though inperceptibly realising the pristine beauty of the Islamic teachings to remove their social stigmas. The day is near when they will admit this openly and come to the fold of Islam as their only haven of safety and will also act upon its teachings in letter and spirit.

A brief description of the injurious drugs, in this connection is given below :

(1) Alcohol: It is entirely fallacious and wrong to say that alcohol is tonic in small doses. It only stimulates the body cells and brings about their early decay and premature death. Exceptions are due to various other causes.

(2) Opium : (with its alkalaids—Morphia and Heroin), Cocaine and marjuana. After the primary feeling of hilarity, these drugs, like others of the same series, ultimately lead to lassitude, stupor with their concomitants, coma and early death.

(3) Tobacco : Tobacco - smoking, chewing and inhaling is the chief cause for the cancer of the lungs and is responsible for appalling death-rate in Europe and America. It has now been established that it affects the heart more than other organs of the body. The main cause of numerous deaths occurring daily all over the world, due to heart diseases can, therefore, easily be understood.

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(4) The last though not the least is tea with coffee and cocoa) which is widely used all the world over. Its alkalaids are equally, if not more, habit-forming and injurious. Aroma is its only ingredient which may be used with impunity. Infusion of tea and NOT its decoction is the way to extract it. Put a pinch of tea leaves in the kettle and pour boiling water over it ; close the lid for three minutes only, then immediately take out one or more cupfuls of the beverage as desired ; add milk and sugar and drink it as a hot draught to prevent the feeling of cold especially during winter.

Those addicted to drugs and given to mundane pleasures will loathfully say that Islam has dulled the spirit of life. Yes, they can say that, but in doing so, it has not only removed apathy, rather, anti-pathy of the Muslims to right thinking, right saying and planning and right doing, but, has, also elevated the spirit to its celestial heights in view of the purpose of man's creation on this earth.

BOOKS ON ISLAM
AND
CONTEMPORARY RELIGIONS

1. **Holy Quran with English Translation and Commentary.**
2. **Ahmadiyyat or the True Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 245 pp.
3. **Invitation to Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 345 pp.
4. **What is Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 88 pp.
5. **New World Order of Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 117 pp.
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